The

Non-Subscribing Presbyterian

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Notes of the Month.

It is pleasant to be able to record the fact that our various Annual Meetings passed off most satisfactorily. The Sunday School Conference at Dunmurry was well attended, despite rather unsettled weather. All the papers dealt with important aspects of Sunday School work, and were listened to with careful attention. The one regrettable feature was that the length of the papers left little time for discussion, for the latter is not the least interesting or helpful part of such a Conference. Hence it would seem wiser on another occasion to limit the length of the papers so as to give more time for dealing with the suggestions embodied therein. Nothing but the highest praise can be given to the Dunmurry friends for their admirable arrangements, especially when it be remembered that their earlier plan of giving tea out-of-doors had to be abandoned because of the unfavourable conditions. But many willing helpers made light of the task, and fed the four hundred visitors expeditiously and well.

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Perhaps more interest than usual was displayed in the meetings of our Non-Subscribing Church because of the new features contained in the programme of proceedings. That interest was not so much manifested in increased attendances at the business meetings and service as in the new features themselves. For the first time a Garden Party made possible the assembling of ourselves together for social intercourse. No doubt it was a hazardous experiment, since in this climate of ours we never know what a day may bring forth. In this instance, however, we could not have been more favoured. Bright sunshine, tempered by a pleasant breeze, made an out-door function the most fitting and attractive of functions, especially when held in such suitable and hospitable surroundings as those so kindly offered to us at The Farm by the Misses Bruce. There was only one opinion expressed, and that was highly favourable to the first Garden Party and most hopeful that in future years it may have many equally happy successors. It is a good thing to bring together the representatives of so many different congregations as was the case on June 17th last, and one clerical friend expressed what,

doubtless, many persons felt, when he declared that such a gathering would do us more good as a body than many of our ordinary meetings.

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A change, which fully justified itself, was the holding of the Annual Dinner in the middle of the day, rather than at the end. It permitted many to remain to the close of proceedings, who, in former years, had to hurry away to catch trains. Further, the number of those present was larger than in former years, and it was very gratifying to see the laity responsible for the increase. It is always a good thing for one Presbyterian principle to be pleasantly emphasised, viz., the equality of ministerial and lay elders, and if such opportunities of meeting are taken advantage of, much benefit will be certain to result. Hence we hope that anything that will contribute thereto will not be overlooked when next year's programme is being arranged.

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As we fully expected, the lecture given by the Rev. Alex. Gordon was worthy of the lecturer and of the occasion. It showed not only the most intimate and careful study of the personality of Jesus as pictured in the Fourth Gospel, but it was delivered without notes in a most masterly and impressive way. Even more, it was so suggestive and stimulating in its point of view that many who heard it will turn with fresh interest to the Gospel, so much discussed, but never yet spiritually exhausted. The departure from former arrangements could not have been tried under more fitting auspices, and it is safe to say that this first experiment of a lecture to close our proceedings has made it possible and imperative to adopt a similar plan on later occasions.

Annual Meetings.

COMMUNION SERVICE.

On Wednesday morning, 18th ult., at 10-30 o'clock, the celebration of the Lord's Supper took place in the First Presbyterian Church, when the Rev. T. Dunkerley presided, assisted by the Revs. M. S. Dunbar and G. Slipper.

THE ANNUAL MEETING OF THE GENERAL SYNOD.

The proceedings in connection with the Annual Meeting of Irish Non-Subscribing Presbyterians were concluded on 18th ult., when the business meeting of the Non-Subscribing Presbyterian Church was held in the First Presbyterian Church, Rosemary Street. At the commencement of the meeting the retiring Moderator (Rev. Thomas Dunkerley) presided, and constituted the meeting with prayer.

OPENING ADDRESSES.

The retiring Moderator, addressing the members, said the time had now come for him to resign the position of honour to which he had been appointed for the second time a year ago. He thanked them heartily for the honour they had done him, more heartily than he could well express. On looking over the past year he knew that he had not been entirely at the call of the Church. He had had some domestic trouble during the year, and the brethren had shown him every consideration, and had not asked him to go hither and thither among the Churches. Last year they deplored the number of vacancies in the pulpits of their Church, but most of those vacancies had now been filled, and they had got a number of young stalwarts into the service of their Church. Referring to the Sustentation Fund, he said that, although they had not realised their highest hopes, they had been able to put by a considerable sum which would be a great help to the Church in more ways than one.

The election of a new Moderator was then proceeded with. Rev. Principal Gordon proposed Rev. M. S. Dunbar for the position, and Rev. R. M. King seconded the motion, which was passed.

Rev. Mr. Dunkerley then vacated the chair, which was taken by Rev. Mr. Dunbar.

The Moderator, having thanked the meeting for the honour done to him, said he did not feel that he had all the qualifications necessary to fill the

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position wisely and well, but he had placed himself under wise guidance. The year of office which was being so generously assigned to him was a very important one in the history of their Church and in the history of civil and religious liberty. It was the centenary of the passing of the Trinity Act. A good deal had been made of the occasion in England, and he hoped that the ministers present would bring the subject before their congregations. Proceeding, he said they could do a great deal in the way of instructing their own people in the principles which Unitarians professed, because in some places even the members of their own Churches held altogether mistaken ideas about those principles. The orthodox Churches were now demanding greater freedom. Unitarians wanted a religion of liberty, truth, and righteousness, and they believed that that was the religion of Jesus Christ.

The Rev. George J. Slipper was elected Clerk, and Rev. J. Alexander Kelly was again elected Treasurer.

GENERAL PURPOSES COMMITTEE.

The report of the General Purposes Committee stated that the resolution referring to the suggested introduction of a uniform hymnal for use in the Churches comprising Synod was carefully considered at the meeting of Committee held in July. The Clerk was instructed to send to every minister and secretary of the congregations on the roll a circular submitting the views of the Committee upon the matter, as follows :—"At the Annual Meeting of Synod in June, 1912, a proposal was made that a uniform hymnal should be adopted for use in our congregations. The General Purposes Committee of the Church are of opinion that the proposal is an excellent one, and cordially recommended it to the congregations. They are also of opinion that the 'New Hymnal' will admirably serve the purpose indicated." The Clerk was also instructed to correspond with the Editor (the Rev. H. Gow, B.A.), who consented to supply parcels of any number to the Churches requiring same at the reduced rate of 1s. per copy, or for musical edition 3s. per copy, carriage paid. Particulars of these favourable terms were sent to the ministers and secretaries, and, as a result, six congregations have adopted the hymnal, and others are hoping to introduce it later. In addition to these four congregations had already adopted the hymnal.

The report was adopted, on the motion of Rev. A. Turner, seconded by Rev. J. H. Bibby.

TEMPERANCE COMMITTEE.

The report submitted by the Temperance Committee contained the following :—"The chief item of the year's work was the organising of a public meeting in the Central Hall, kindly lent by the Committee of the First Presbyterian Church, and which was held on Wednesday evening, November 20th. Owing to a meeting having been fixed for the same evening in connection with the Unity Guild, of which the Committee were not aware when arrangements were being made, the attendance was smaller than usual. Rousing speeches were delivered by the Rev. G. M'Murray, of Cliftonpark Congregational Church; Miss Mellone, Mr. J. Duncan, J.P.; and Rev. P. Godding, and the only regrettable feature was the small attendance of the members of the Churches in Belfast generally. There is ample need for arousing a larger interest all round in the promotion of this important branch of the Church's work, and it is hoped that the Committee's hands will be strengthened by the personal interest of all who have at heart the cause of temperance. The Committee acknowledge with gratitude the help of the Dunmurry Congregation, who divided a collection taken up on Temperance Sunday and sent a donation to the funds of £1 7s. 3d. They also gratefully acknowledge the donations of Revs. S. E. Bowen and Thomas Dunkerley."

This report was adopted, on the motion of Rev. G. J. Slipper, seconded by Rev. R. M. King.

SUSTENTATION FUND.

The report with reference to this fund was as follows :—"The Committee in charge of the Sustentation Fund have to report that, on the whole, the fund

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has made satisfactory progress during the year. Practically all the congregations in connection with the Church have now received a deputation on behalf of the fund, and, although four or five have still to make their returns, there has been a large increase in the number of contributions, if not in the actual amount contributed. In last year's report it was stated that about 600 members of the Church had promised a donation to the fund, amounting in all to about £7,000. At the present time more than 1,000 donations have been promised, amounting to a sum of about £8,400. Of this amount £7,600 has been received, a highly satisfactory proportion when it is remembered that many of the contributions are not due until the end of next month. The Trustees' statement of accounts shows that up to the end of the financial year (December 31st, 1912) arrangements had been made for the investment of £5,320. The Trustees further report that they have arranged for the investment of an additional sum of £1,700, the total amount now invested being a little over £7,000. It will be apparent from the statement that the Committee lose no time in handing over to the Trustees for investment whatever contributions they receive from the members of the Church. As stated in the last report, the Committee resolved to meet all the initial expenses of the fund out of the income from investments. The Committee are glad to report not only that they have been able to do this, but that a further sum of £200 has accumulated. The Committee accordingly recommend Synod to transfer this sum to capital, thus leaving for distribution not only the whole of the income for 1914, the year in which the scheme will be brought into operation, but also the income for the last half of 1913. The Committee are not without hope that before the close of the present year they will have succeeded in raising a capital sum of £10,000. They still need at least £1,500, but they feel that they may confidently rely on the generosity of the Church for this sum. They gratefully acknowledge the wide and generous response which has so far been made to their appeal. One thousand donations from 25 congregations is, they feel, an extremely gratifying achievement, especially when their numerical strength is taken into consideration. One of the most pleasing features of the response has been the large number of small contributions, thus showing that the poorer members of the Church, as well as the richer, have gladly taken their share of the common responsibility. There are, however, several members of the Church who have not yet given to the fund, and there are no doubt others whose means will enable them to add something to what they have already given. It is to these friends the Committee now direct their appeal for the remaining £1,500 to complete the capital sum of £10,000 with which to start the fund next year."

Rev. J. Worthington, in moving the adoption of the report, said if they succeeded in raising £10,000 before the end of the year then in the course of two years, reckoning the annual subscriptions from the congregations, which were equivalent to a capital sum of £5,000, they would have raised £15,000 for the benefit of their congregations and of ministers' salaries.

Rev. A. Turner seconded the motion, which was passed.

MISSIONARY AND TEMPERANCE RESOLUTIONS.

Rev. J. A. Kelly moved—"That, believing the time is ripe for the expression of the missionary spirit in our midst, as such expression would deepen our own religious life, as well as benefiting others, we therefore direct the General Purposes Committee to give early attention to this important matter and, if necessary, to appoint a Missionary Committee." Rev. Mr. Kelly said the idea expressed in the motion was not a new one, but had existed in the past, and they should go into the details thoroughly. No Church could live in the world unless she had a desire to spread her principles.

Rev. E. H. Pickering, in seconding, said Unitarians in Ireland had more advantages for missionary work than

their brethren in England had, owing to the fact that the organisation of Unitarians in Ireland was better than in England.

The motion was passed.

Mr. John Smyth, M.A., moved—"That, in view of the fact that intoxicating drinks are the greatest barrier to the progress of Christianity both at home and abroad, this meeting desires to emphasise the opinion, which is now so generally prevalent, that responsibility for immediate advance on all lines of temperance reform rests with the Christian Churches, and rejoices to see that their responsibility is being more fully realised by ministers and laymen of all denominations, and hopes that all holding office in a Christian Church will be roused to a sense of the duty incumbent upon them of setting a safe example by becoming personal abstainers, and doing everything in their power to have intoxicants banished from the Church, the home, and the country."

Rev. R. M. King seconded the motion, which was passed.

THE DINNER.

The annual dinner was partaken of in The Old Castle Restaurant, when about the usual number of friends assembled. The Moderator occupied the chair. The toast of the King was duly honoured. The Moderator gave "The Church," and said the true Church is the Church of the Spirit, from which they did not desire to exclude anybody. He, the speaker, had belonged to their Church for forty years, and he determined to come into it before he spoke to anyone about his resolution. Channing's sermons had made him a Unitarian. He left the Church of Scotland for the Unitarian Church, and he had been a happier man than he could have been had he remained in a fettered Church. The Rev. T. Dunkerley replied. He believed in our principles, and also believed that they were bound to win their way. He saw all the Churches coming to toe the line which had been marked out by the principle of Non-subscription. It might, he thought, take another generation before substantial progress would become apparent, but the good time was coming.

The Rev. John Barron proposed "The Moderator," and the proposition was received with the greatest cordiality and accompanied by musical honours and cheers. The Moderator replied, and acknowledged their great kindness.

LECTURE BY REV. A. GORDON, M.A.

At 3-30 p.m. the Moderator took the chair, and the Rev. A. Gordon delivered a fine lecture on "The Manhood of Jesus in the Fourth Gospel." The pronouncement of the benediction brought a series of successful meetings to a close.

THE GARDEN PARTY.

The holding of a Garden Party in connection with the Annual Meetings of our Non-Subscribing Presbyterian Church was an innovation which, even in theory, had much in its favour. The occasions on which the members of our different congregations meet together for social intercourse are few and far between, and hitherto had not been sufficiently provided for in the programme of our June gatherings. For such a departure, however, to be not only good in theory, but to justify itself in practice, certain favouring conditions were essential. In the first place, attractive and easily accessible grounds, freely placed at our disposal by members of our own body, were an important desideratum. The fact that the Misses Bruce, whose intimate connection with, and deep interest in, our religious community is well known to all our people, were ready to welcome us generously and graciously to The Farm, was in itself good augury of a successful function. Nor were they content with providing the scene of our assembly, they made the most careful and adequate arrangements for the comfort of their guests, the number of these being the clearest indication of the approval given to the outdoor gathering on June 17th. When, therefore, perfect summer weather marked the occasion, the most sanguine expectations were realised. The gracious

hostesses were there to receive the visitors, and to confirm in person the impression their kind invitation had created in anticipation. They let it appear that their guests were free to wander where they wished, not only in the spacious grounds and the well-arranged conservatories of The Farm, but also in the no less delightful gardens of Thorndale. To many of the visitors it was a revelation to find such spacious and well-wooded surroundings so near to the centre of a great industrial city. The music given during the afternoon by the well-trained Band of the Balmoral Industrial School added considerably to the pleasure of those present, not only providing a harmonious accompanist to the conversation of conferring friends, but also gained the spontaneous appreciation of many hearers by their choice and capable selections. But what North of Ireland mixed assembly would be complete without the ever-welcome cup of tea! In this respect also no praise would be too high for the care and foresight displayed. A roomy and airy tent provided ample accommodation, and the Ulster Menu Company most carefully carried out the hospitable intent of the Misses Bruce. Thus it was that one heard on every hand the most hearty appreciation of, and gratitude to, the ladies who made it possible for the new social experiment to be tried under the most favourable conditions. The credit will be deservedly theirs if a function so completely successful in its inception should prove in future years to be an indispensable and popular feature of our annual meetings.

SUNDAY SCHOOL CONFERENCE.

ANNUAL MEETING IN DUNMURRY.

THE Annual Meeting of the above Conference was held in the Meeting House, Dunmurry, on Saturday afternoon, 7th June, when about 400 teachers, scholars, and friends of the Conference assembled. The weather was not just so good as could have been desired, and, whilst not positively bad, it was sufficiently threatening as to cause the abandonment of an *al fresco* tea for tea in the schoolroom, and of course few schoolrooms can accommodate 400 people at one sitting. Notwithstanding the crush, however, all present appeared to thoroughly enjoy themselves, both in the Meeting House at the Conference and subsequently in the schoolroom at the tea. The 1913 meeting may be described like its predecessors as a great success, and it is to be hoped that the future will be able to say the same of the successors. To this end a slight modification of the programme might prove beneficial. A moderate curtailment of the Feast of Reason and a better chance for the Flow of Soul would give a desirable re-adjustment of the two departments, and would be greatly appreciated, especially by those (and they are many) who are wishful of meeting and greeting friends.

The Moderator, the Rev. Thomas Dunkerley, B.A., of Comber, occupied the chair, and, after the congregational singing of a hymn, prayer was said by Rev. J. A. Kelly. The Moderator expressed his great pleasure at being present, stating that no work appealed to him more forcibly than Sunday School work, and that the end of that work was that we might raise and bring up our children in such a way that they might be an honour to our Church in the time to come.

Rev. S. E. Bowen (Convener) said the only business before them was to decide upon next place of meeting, *i.e.* for 1914, and as an invitation had been received from Ballycarry he begged to propose that that invitation be accepted. The proposition was carried unanimously. The Revs. P. Godding, A. Davison, J. H. Bibby, and W. Weatherall sent apologies for non-attendance.

The Moderator then called upon Rev. J. D. Davies to read his paper on

MUSIC IN OUR SUNDAY SCHOOLS.

In the course of his paper Mr. Davies said—What we should include in our Sunday School system is something for the children to do themselves, to exercise every Sunday in order to brighten

up the proceedings, and to keep them interested, and which must be instructive, suitable, and of value to them when they are grown up. In this connection I thought of music, which never fails to appeal to children. The singing in our Sunday Schools is not as bad as what a friend of mine stated about the music in a school across the water, which, he said, " was down at zero and liable to freeze the blood." However, our school singing is generally a matter that is left to the children to struggle through as well as they can, sink or swim, and this is due to the fact that no emphasis is laid on music and nothing effective is done to improve the children in that respect by giving them exercises at set times.

As regards introducing music into our schools there should be no great difficulty in our way, for the children are taught music in the day schools, and therefore progress should be easy. Nothing great or too ambitious should be attempted at first—just the plain, simple rudiments ; a short programme of six hymns and simple tunes, with a few exercises, should suffice to begin with. After mastering them some more hymns and tunes could be introduced. Every local superintendent or conductor should study the programme well before submitting it to the school ; and all the different classes should be brought together to form one choir to practise for at least fifteen minutes every Sunday.

The training should be very gradual, step by step, pointing out and explaining to the children the different metres, time, measures, and the value of full and half tones just as they occur ; and during practice a modulator should be at hand.

The usual custom in schools is for all the children to sing together in unison, that is, they all sing the air of tunes ; simply, to improve on that, the conductor should listen, while the children are singing, to distinguish the heavier from the lighter voices to find out his sopranos and altos, and, having done that, he has one great difficulty over, and can proceed with part-singing ; and part-singing, though perhaps troublesome at first, is very important, because every voice is given its natural range ; it relieves all undue strain, and it trains the children to appreciate pure harmony, which is most essential, to ensure good congregational or choral singing.

Naturally enough, constant practising would in time lead to something further, such as performing easy cantatas, operettas, and children's concerts which the stronger schools could do, and which they would find to be profitable and very enjoyable.

But more especially, I would like to see a Sunday School festival established in our midst and an annual affair : a day entirely for the children : a day for all the scholars of the different schools, after due preparation, to meet to sing together. Such an event would stimulate their efforts during the year ; would create a life among them, and certainly would ensure a general improvement in Sunday School singing.

The children would soon show themselves capable of such responsibility, and if properly guided would make the festival a great success. I am sure, allowing for a little fuss and excitement on that day, they would give the " grown ups " a very pleasant surprise. It would be a day on which the adults for a change would have to sit quietly, be seen and not heard, and listen to their juniors, whose performance would rouse proud delight in their hearts, and at the same time evoke the confession that they " never did so " in their young days. The hearty singing would cause them to reflect on what they, too, might have done had they been given such an opportunity.

Perhaps it might be too difficult a matter to get all the different country schools into Belfast for the purpose of holding such a festival. In that case the country schools could form into small unions two or three or more schools joining together to hold the annual festival among themselves, meeting in a central place convenient to the majority, whereas the Belfast schools, which are within convenient distances of each other, could easily form our strongest union.

Something of this nature should be instituted to enable the different schools to become acquainted with each other, new and lasting friendships would naturally be made among the children, and the Churches, too, would be brought into closer and more intimate touch one with the other.

To conclude, it is often said that the Sunday School is the nursery of the Church. As it is, our Churches in general have long needed better congregational singing, and if we want our congregations to improve in that respect to be able to sing well, surely we should attend to the children in the nursery and train them to it.

Music would add more life and interest in the Sunday School routine; would afford a refreshing change to both teacher and scholar, and unquestionably would prove a valuable asset to the children. No sound is sweeter than that of young, fresh voices blending together. Let us, then, teach them to sing with all their hearts' strength and soul the songs of Zion, which they will remember all their days and find to be a continual source of pleasure and help. Let them be instructed to appreciate, aye, to love music, and all the magnificent productions of the world's great musicians, and see in them the beauty and glory of God.

Mrs. Slipper spoke on the question of Sunday School Reform, and the Rev. D. J. Williams on Definite Religious Instruction in the Sunday School. We hope to report these two papers on subsequent occasions.

The time left for discussion was limited, and allowed only of Revs. A. Turner and E. H. Pickering, who both spoke in appreciative terms of the papers to which they had listened.

The Rev. A. O. Ashworth moved a vote of thanks to the readers of the papers and to the Dunmurry Congregation, who were so hospitably entertaining the Conference, and in the course of his remarks trusted that there might be some practical results manifested in Sunday School work. Miss Eileen L. Andrews, Comber, seconded, and the motion was carried unanimously.

The Rev. D. J. Williams moved a vote of thanks to the Moderator for occupying the chair. Rev. J. A. Kelly seconded, and said that on behalf of the congregation he was glad to see them all there. Mr. Dunkerley suitably replied.

The members of Conference were then entertained to tea in the schoolroom.

LESSON NOTES FOR TEACHERS.

By Rev. E. H. Pickering, b.a.

Scenes, Incidents, and Lessons from the Life of Jesus.

XVII. Jesus as the Messiah. (1) *The Messianic expectation.* Isaiah xi. 1-9. *Memory verse,* Isaiah xi. 2, "The spirit of the Lord shall rest upon him."

(*a*) *The popular notion.* From year 586 (with an interval of freedom under the Maccabean kings from 165-76 b.c.) the Jews had been a subject people. They looked to God to send them a Messiah (or Christ) to set them free. He was to inaugurate a rule of righteousness and peace. When Jesus came into the world the Jews were under the Romans, and ardently expected the Christ. Most of them thought of him as an all-conquering king, descended from David, who would make Jerusalem the ruling centre of the world. To simplify and illustrate, take the story of St. George and the Dragon. He is the English traditional patron-saint (a kind of Messiah) because he freed the country from the Dragon (*i.e.* the foreign oppressor), also St. Patrick.

(*b*) *The religious notion.* In Isaiah xi., the Messiah, though a beautiful character, is to be prosperous and successful. But more deeply religious prophets knew that the truest help came from those who suffered. Read therefore Isaiah liii. (from a different hand than chap. xi.) To illustrate, take case of martyrs of religion—the first apostles, especially Peter and Paul, who both died for their faith, and thereby made it grow; also Protestant martyrs, Ridley and Latimer:

"We have this day kindled a fire which will never be put out." Also martyrs of science, *e.g.*, doctors who have brought death to themselves and gain to us by experiments with Radium and Rongten Rays. In our own homes, too, most good is done by bearing each other's burdens. God's kingdom comes through self-sacrifice. "What will the kingdom be like?" someone asked. He was shown a working-man, hard pressed all the week, giving up all his Sunday to cleaning up the household and reading to a poor helpless old woman.

Read esp. for Messianic Idea, Carpenter's "Life in Palestine," pp. 150–176.

XVIII. Jesus as Messiah (the Christ). (2) *His disciples hail him the Christ.* Read Mark viii. 27-34. *Memory Verse,* Mark viii. 29.

1. *Because of his great power, beautiful teaching, and sympathetic personality,* people began asking who he was. He seemed to them to be connected with the kingdom of God and the expected Christ. Those who knew him less intimately thought he was either John Baptist, Elijah, or one of the prophets come to life again (*i.e.*, a forerunner, not the Christ himself). But his disciples, who lived and worked with him, were convinced that he was *the Christ.* He must have been truly great and good, when those who knew him best thought highest of him, which is not usually the case.

2. *Jesus forbade them to proclaim him,* fearing lest they would expect him to act as a great conquering king. Instead, he began to teach them what he, as son of man (his title for the Christ), would have to suffer. See Isaiah lviii.

3. *Jesus teaching on the Christlike character.* If we love our ideal we must be prepared to die for it. Moreover, this is often the only way of convincing people that we are in earnest. Soldiers give themselves for their country. But even more noble is self-sacrifice for the sake of being truthful, helpful, merciful. A little French girl and her younger brother, who were left alone in a lonely hut in the midst of the forest, were attacked by wolves. These ravenous creatures burst through the door; but the little girl was so plucky that with a stick she almost succeeded in beating them off. But, seeing her little brother in great danger, she rushed to him, and managed to push him into a cupboard, bolting the door, While thus occupied, the wolves threw themselves on her and killed her, but her brother was found safe and sound next day.

XIX. What it means to be Christlike. Read Mark ix. 33 37 *Memory verse,* Mark ix. 35.

1. *The disciples misunderstood Jesus,* as he had feared. They thought he was to be a conquering king, who would have plenty of grand places and dignities to bestow on them so they disputed as to who would have chief place.

2. *The desire to be greatest.* It is based on vanity—false ambition, *e.g.*, the man who played the big drum in the band, and therefore thought himself big. We cannot all play big drum. The other instruments are just as necessary, and so long as each does his part he is as important as the rest. *e.g.*, the different parts of a machine, Æsop's fable of the belly and the members quarrelling as to which was most important, I. Corinth. xii.

3. *True greatness consists in humble service.* The greatest man is he who helps others most. Read story of the captive little maid of Israel (II. Kings v.) She was the humblest in the house, but, desiring to help her master, became greater (in the Christian sense) than any of the proud courtiers. Jesus, moreover, washed his disciples' feet to show that he, their Lord, was not ashamed of lowly tasks (John xiii. 1-8).

XX. Jesus' tender affection for little children. Read Mark x. 13-16. *Memory verse,* Mark x. 14.

1. *Mothers and children were drawn to him.* It would be the attractiveness of a kindly face. To be Christlike we must have kindly faces; then we shall be loved and welcomed like sunbeams.

2. *The disciples interfere.* They knew Jesus was weary and were afraid he would not like to be bothered. But

great and good men are always ready to help and comfort the weak and helpless. A story is told in "Helen's Babies" of a little boy who happened to be running across the road just when a cavalry battle was about to begin. He stumbled and fell at the horse's feet, and immediately one of the soldiers leapt down and picked him up. This kindly act stopped the battle, for it stirred all that was best in the soldiers' hearts, so that, for that day at least, they felt how wrong it was to fight. God, above all, is ready to love and help. He never says, "Oh, bother!" Neither should we.

3. "*For of such is the kingdom of God.*" This is the ideal, and all children should try to live up to it. Children are much stronger than they think. In Gould's "Moral Lessons," series 3, pp. 4 and 5, two pretty stories are told. One is of a little babe, who, by the order of a cruel king, was taken from his mother's arms to be killed. One after another the soldiers took him in their arms to do the wicked deed, but he smiled happily up to each, so that at the end they hid him away rather than kill him. The other story tells how Themistocles, the great Athenian statesman, said to the people, "My baby boy is the greatest person in the world. For Athens rules the world; I rule Athens, his mother rules me, and he rules her."

Obituary.

MR. JAMES WILSON, BALLYMAGREECHAN.

ON Sunday, June 1st, after a short but painful illness, patiently borne, there died at his home, Ballymagreechan, Newtownards, Mr. James Wilson. Born sixty-three years ago, the son of the late Mr. Edward Wilson, he followed the business of his father, which was farming. In the market he was known as a keen man of business, but straight and honest as the day. He was trusted and esteemed by everyone who knew him as a man of his word. In his work he was very successful, and his farm was remarked for its neatness and order. By patient application and close attention to his farm he proved that farming, when conducted on enlightened lines, would pay. At his home he was known favourably as one who paid good wages, was considerate and kind to his servants. Among his intimates he was regarded with feelings of warm affection and esteem, for beneath the harder exterior of the farmer and man of business there lay a heart full of sympathy for suffering, and willing generosity to aid deserving necessity. His mind was not so wholly engrossed in his business as to exclude interest in deeper matters. His reading and sympathy with progress were wider and more real than many knew, so he was able to intelligently converse on wider views of nature, life and government. In politics he was Conservative by tradition and mental bias. His family had always been highly esteemed by their landlords, the Londonderry family, shown practically by the interesting collection of portraits that hung in the drawing-room at Ballymagreechan, each the gift of some member of that family. Mr. Wilson did not take any prominent part in politics. While holding firmly by his own opinions, he cheerfully gave full liberty to others to hold and own what opinions appeared to them to be right. Though he may not have liked more advanced politics in his fellows, he did not allow difference of opinion to hinder friendship and good-fellowship of neighbours and friends of all shades of opinion. He was, both from connection and conviction, a firm and consistent member of the Old or First Presbyterian Church. Succeeding his father as Treasurer, he guided the finances of the Church in such a straightforward way that it never got into debt, and all the time paid its way and never suffered the necessity of repair to be neglected till expense greater than its need would put it right. In this he was ably supported by his Committee. He did not marry till a few years ago, and then his bride was Miss Mary Murdock, to whom he was long attached. The marriage was suc-

cessful and exceedingly happy, and under the kindly influence of a real good woman, his better kindly nature, obscured so long by the crust of solitary living, asserted itself, and he became one of the most kindly and genial of men. He will be greatly missed by his neighbours and friends, by his fellow-members in the old Church, and by the wider circle of acquaintances who esteemed him highly. Our sympathy goes out especially to her who is now his widow. May God help her to bear her sorrow with patience and hope. We bid an earthly farewell to one who was a credit to our manhood and our district. The country that can produce such sterling men is one that has the hope of a great future, and our trust is that there will be many who will follow his lead.

His remains were laid to rest in the family ground at Movilla. At the home the religious service was conducted by his minister, Rev. R. Maxwell King, assisted by Dr. Graham, of Comber, and at the graveside by Mr. King and Rev. T. Munn, of Grey Abbey. The funeral cortége was a very long one, testifying by its size and the station and respectability of its members how wide and sincere was the esteem for his character and personality.

SUSTENTATION FUND.

FURTHER LIST OF DONATIONS.

Mrs. James Campbell ..	£25	0	0
The Misses Porter, Downpatrick	£3	3	0

GREYABBEY CONGREGATION

David Barnes	10	0	0
James Barnes, jun.	10	0	0
James Barnes, sen.	5	0	0
Mrs. J. Barnes	5	0	0
William Taylor	5	0	0
Charles H. Carson	5	0	0
William Byers	5	0	0
Rev. Thos. Munn	5	0	0
Herbert Barnes	2	10	0
Robert A. Barnes	2	10	0
David Watson	2	0	0
Wm. J. Carson	2	0	0
Hugh Warnock	1	0	0
Miss Byers	1	0	0
Miss Barnes	1	0	0
Alex. Murphy	1	0	0
Samuel Thompson	1	0	0
Adam Patton	0	10	0
Samuel Patton	£0	10	0
Mrs. Johnston	0	10	0
Alex. Davison	0	10	0
Rboert Davison	0	10	0
John Moreland	0	10	0
Miss Warnock	0	10	0
Robert Warnock	0	10	0
~~Miss Warnock~~	~~0~~	~~10~~	~~0~~
Wm. Mawhinney	0	10	0
Chas. M'Cance	0	10	0
Robert Thompson	0	10	0
Miss Thompson	0	5	0
Thos. Regan	0	5	0
Miss Regan	0	5	0
Hugh Moreland	0	5	0
Andrew Robinson	0	5	0
Thos. Wright	0	5	0
David Hamilton	0	5	0
Miss Patton	0	5	0
Miss J. Patton	0	5	0
Miss E. Patton	0	5	0
Miss Wright	0	5	0
John Mawhinney	0	4	0
Miss Simpson	0	3	0
Mrs. Carleton	0	2	6
Wm. Edgar	0	2	6
Montgomery Hagins	0	2	6
Adam Patton, jun. ..	0	2	6
Wm. Acheson	0	1	0
Hugh Orr	0	1	0

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Miss Simms	£3	0	0
Miss Alexander	1	0	0
Miss A. Alexander	1	0	0
Mrs. Milliken	1	0	0
Miss Milliken	1	0	0
Mrs. Gillespie	1	0	0
Mr. Gillespie	1	0	0
Mr. Hugh Scott	1	0	0
Mr. Adam Scott	1	0	0
Mr. Eddie Laird	1	0	0
Mr. William Laird	1	0	0
Mr. James Harson	1	0	0
Rev. P. Godding	1	0	0
Mr. Bob Johnston	1	0	0
Mr. S. Bingham	0	10	0
Mr. I. M'Lean	0	10	0

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Mr. Robert M'Fetridge, Deerpark	0	5	0
Mrs. John Morrow, Carnalbana ..	0	3	0
Mr. John M'Neill, Carnalbana ..	0	2	6
Dr. Alexander Turk, Carnalbana	0	2	0

CORRESPONDENCE.

To the Editor of the *Non-Subscribing Presbyterian.*

DEAR SIR,

We are aware that you do not, as a rule, open your columns to correspondence, but we trust you will make an exception in this instance.

The Rev. J. Worthington seems to have carried away a wrong "impres

sion" of our Annual Meeting of the Ulster Unitarian Christian Association, for, in referring to the election of officers, he says—"Some of the members of the Committee . . . had not attended a single meeting," and he adds "they were all re-elected"; but this is not the case; they were *not* all re-elected. Again, he quotes the report as saying —"More missionary work should be undertaken by the Committee in towns and at seaside resorts, etc.," and this is really quite misleading. What the Report says is—"It is thought by some people that more missionary work should be undertaken by the Committee in the form of lectures and services in towns and at seaside resorts where no Unitarian Church exists. Your Committee, whilst fully in sympathy with this object, regret that the finances of the Association are not sufficiently large to enable them to undertake the full responsibility of this work, but they would be willing to co-operate in any practical effort having that end in view," which is quite a different thing.

If Mr. Worthington had been present at the meeting of the Committee (of which he is a member) when the Report was discussed, and had paid a little more attention at our Annual Meeting, he would not have conveyed these wrong "impressions" to your readers.

By the way, did Mr. Worthington "blush" when "we were informed" that he had only "attended a single meeting" of Committee?

On behalf of the Committee,

We are, etc.,

J. A. KELLY, *Hon.*
GEO. J. SLIPPER, *Secs.*

Reports.

Unity Guild.—The Annual Service was held in York Street Church on Sunday afternoon, May 25th, when an address was delivered by the President (Mr. A. M'I. Cleland). The text selected was that of Isaiah xxi. 2, and the speaker emphasised the fact that he treated his subject from the layman's point of view. In the course of his remarks, he said that Unitarians rejoiced in the fact of possessing no hoary dogmas or iron-bound creeds, but were free-movers in the world of religion, although thereby certain responsibilities were entailed. Touching on the fact that the preceding day was now set apart as Empire Day, he opined that behind all dreams of great territory and the keeping of the flag flying, there ran a spirit of unity, confidence, and self-reliance. Was it too much to hope that such ideas permeating the founding of an earthly empire would in time be applied to a spiritual empire? On the preceding afternoon the first excursion of the season was held. Our destination was Dromore (Co. Down), and the weather being on good behaviour a pleasant afternoon was spent, although the limited train service did not give as much time as we should have liked. The party was met at the station, and escorted to the residence of Miss Jardine, where, after a stroll round the garden and adjoining country lanes, tea was served in the open, Mrs. Hobart, Mrs. Lindsay, and Miss Miniss lending our hostess valuable aid at this point. The party then split up, a portion going to inspect the Cathedral, where the Rector (Rev. J. W. Cooke, D.D.) was most courteous in his endeavours to show us all features of interest, whilst the concise address he gave of the sacred edifice's history was most instructive. Following this, some of the more energetic spirits proceeded to the Mound, where they obtained a fine view of the surrounding country. Our best thanks are tendered to the Dromore friends for their hospitality.

* *

The Association.—The Annual Meeting was held in the First Presbyterian Church, Belfast, on Tuesday, 17th June, at 11 o'clock. Rev. A. Davison, President, occupied the chair, and constituted the meeting with praise, reading of Scripture, and prayer. The Secretary, Rev. H. J. Rossington, called the roll. The Chairman thanked the Association for having placed him in the position of President, and then called upon the meeting to elect his successor. As a result of some voting,

Rev. W. G. Marsden was called to the chair. Mr. Marsden thanked the meeting for having elected him. Rev. H. J. Rossington was elected Secretary, and Rev. J. A. Kelly Treasurer. Rev. J. A. Kelly moved that the report of the General Purposes Committee, including the statement of accounts, be received, adopted, and entered upon the minutes. The Committee was appointed, and in moving, Rev. J. H. Bibby made feeling reference to Mr. John Rogers, and Rev. J. A. Kelly, in seconding, gave good news of Rev. J. J. Magill. Rev. J. H. Bibby moved that the report of the Orphan Society, with statement of accounts, be received, adopted, and entered upon the minutes. Rev. A. Gordon seconded, and the proposition was carried unanimously. Mr. W. M'Ninch, Rev. M. Watkins, Mr. James Davidson, and Rev. James Kennedy were appointed Governors to fill the vacant places. Some routine business was transacted, when the meeting was closed with the benediction.

Belfast : All Souls' Church.—A Floral Service, in connection with the Sunday School, was held on Sunday, June 15th, at 3-30 p.m. This service revives an old custom, which unfortunately had been allowed to drop, but it is now hoped that it will again become an annual affair. There was an excellent attendance of adults and children, due largely to the co-operation of our other local Sunday Schools. The more co-operation there is on occasions like this the better for all concerned, for it enlarges the interest, revives the spirit, and, above all, helps the weaker schools to do far more than otherwise they could. The Rev. E. H. Pickering conducted the service, and delivered an appropriate address. The chief feature, however, was the presentation of flowers by the children of the Sunday School. In orderly procession they walked up to the communion table and gave their floral offerings to the minister. Miss Hewton sang most delightfully Haydn's solo, "With Verdure Clad." The church was suitably decorated with flowers, and, altogether, the simple service was quite a success. All the flowers and the collection were afterwards sent to the Children's Hospital, Queen Street.

Remonstrant Synod.—The Annual Meeting was held in the First Presbyterian Church, Belfast, on Tuesday, 17th June. The Moderator, Rev. Eustace Thompson, occupied the chair, and constituted the meeting with praise, Scripture reading, and prayer. The Clerk, Rev. G. Slipper, called the roll. Mr. Thompson thanked the brethren for the honour they had done him, and Rev. D. J. Williams was appointed his successor. Rev. G. Slipper was elected Clerk, and Rev. A. Gordon, speaking to this resolution, made gratifying reference to Rev. J. J. Magill. Rev. S. E. Bowen was elected Assistant Clerk. The Revs. A. O. Ashworth, H. J. Rossington, A. Amey, T. Munn, and R. M. King were invited to sit and deliberate. The Rev. J. A. Kelly presented the Synod's report, with statement of accounts, and the report was accepted, and ordered to be printed in the minutes. The Finance Committee was elected. Mr. W. M'Robert was unanimously appointed Treasurer. The Trustees were recommended to pay the sum of £60 each to those congregations entitled to receive the same. The report of the General Purposes Committee and the Ballymena report were accepted and ordered to be printed. The Clerk read the minutes of the day, which were confirmed, and then the Moderator pronounced the benediction.

Cairncastle.—There was a social gathering of members—mostly younger ones—of the Old Meeting House, in their School-room, on Friday evening, 23rd May. The purpose of the meeting was to make a presentation to Mr. Johnnie M'Neill to mark the occasion of his retirement from the post of Honorary Organist after some fifteen years of service on account of his hands being too full of other duties. After tea, the minister, as Chairman, referred in appreciative terms to the help that had been rendered for so long by Mr. M'Neill. Mr. James M'Clelland, of M'Keestown, also spoke, also Miss Annie Maxwell, Miss Laura Lusk, and

Mr. Robert Snoddy, the Secretary of the congregation. In return for the handsome marble clock presented to him, the presentee made a suitable acknowledgment. The rest of the evening was enjoyably spent in dancing and songs and games. The following were the words of Mr. M'Neill's speech :—

Rev. Mr. Thompson and Friends,

I assure you I was most agreeably surprised to learn of your intention of making me the recipient of a presentation, as I had not the remotest idea that any little services rendered by me were worthy of your special notice. In thanking you for your beautiful gift, I am unable to find words to express my gratitude. In doing any little thing in my power for the congregation, I am only fulfilling an inborn love of the Old Meeting House and its associations, as the Rev. John Jellie hath said, " In the Old Meeting House, where my forefathers bowed." Your present is an excellent reminder of our duties.

With a warning voice, both clear and strong.
It speaks alike to the old and young :
Live, live aright, it seems to say,
Your days are hourly passing away.

In again thanking you for your useful gift and kind expressions on my behalf, I may again quote from our former pastor's language—

Cairncastle, to me thy sweet name shall be dear,
While my life and my memory last ;
And the old meeting-house, with its true-hearted friends,
On my heart has a hold strong and fast.

Echoes.

Sir Charles Tupper's visit to England reminds us of the pathetic catch-words " too old at forty ! "

This veteran Canadian statesman, though ninety-one, is still hale and hearty, and certainly must be a very interesting " young man " to meet. It is his sixty-fourth trip across the Atlantic.

In an interview the other day, he says : " The first time I came to England was in 1840. I crossed the Atlantic in a brigantine of 160 tons, and we were forty days getting from St. John to Lough Foyle.

* *

Sir George Birdwood is another interesting veteran, though a decade younger, being *eighty*-one. He himself attributes his long life " to a certain playful devilry of spirit," and " "a ceaseless militancy." This latter point we would bring to the notice of our suffragette friends who are not over sanguine. They may yet live—many of them—and if they persist in their militancy—to vote.

Sir George possesses an extraordinary amount of knowledge on out-of-the-way subjects, which earned for him in India the nickname of " Dictionary Birdy." But this knowledge has not by any means put him out of love with life, for he declares that the old man of vitality is the youngest man in the world."

* *

Philip II. of Spain decreed death to anyone attempting to dig a canal across the Isthmus of Panama on the ground, that it was impious thus to undo the work of the Creator. Did he consider the injunction, " What God hath joined let no man put asunder," applied to continents as well as to married couples ?

But this decree has found an echo in the last few days in a speech made by a certain colonel in the States. The Canal is now an accomplished fact. The digging of the " ditch " was undoubtedly an enormous task, but also the work seems to be opening up the tropics to the white man. Now this colonel said ; " God never intended the white man to live in the tropics, or He would have put him there in the first place." This colonel does not fear the wrath of God by severing the Isthmus, yet why should he believe that the Almighty has set the Tropic of Cancer as a permanent bound to the habitation of the white man ?

* *

Every day that is born into the world comes like a burst of music, and rings itself all the day through ; and thou shalt make of it a dance, a dirge, or a life march, as thou wilt.—*Carlyle.*

We reduce life to the pettiness of our daily living ; we should exalt our living to the grandeur of life.—*Phillips Brooks.*

* *

Is it not a pity that by our thoughtless words we should make the battle more difficult, the burdens heavier for any of God's soldiers?—*J. H. Shakespeare.*

* *

DEATH.

ASHWORTH—On June 14th, 1913, at Carr Road, Rawtenstall, Lancashire, James Kenyon, fourth son of the late Richard Ashworth, and brother of the Rev. Alex. O. Ashworth, of Belfast.

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